

Weekly Booklet



Speech of Ameer Ahl al-Sunnah

How Will the Acts of
Worship of
RAMADAN
Be Accepted?

سُحُفَات: 13

Shaykh al-Tareeqah Ameer Ahl al-Sunnah,
Founder of Dawat-e-Islami, Hazrat Allamah Mawlana
Muhammad Ilyas Attar Qadiri Razavi

دَامَتْ بَرَكَاتُهُمُ
الْعَالَمِينَ

عباداتِ رَمَضَانَ کیسے قبول ہوں؟

How Will the Acts of Worship of Ramadan Be Accepted?

Table of Contents

How Will the Acts of Worship of Ramadan Be Accepted?	1
Dua of Attar	1
Excellence of Sending Ṣalāt upon the Prophet	1
Ah! Ramadan has departed, leaving hearts yearning	2
A Unique Way to Remember Ramadan al-Mubarak	2
Ameer Ahl al-Sunnah's Love for Ramadan al-Karim	3
Different Ways to Keep the Memory of Ramadan Alive	3
The Khalifah of Ameer Ahl al-Sunnah and the Memory of Ramadan al-Karim	4
The Initiative for Optional Fasts	4
Continue Your Worship Even After Ramadan	5
The Sign of Acceptance of the Fasts of Ramadan al-Mubarak	6
Fasts After Ramadan	6
The Best Good Deed and the Worst Sin	7
Advice for the Youth and the Elderly	7
Bad People	8

An Important Ruling.....	8
Become Rabbānī — Not Sha‘bānī.....	8
How to Show Gratitude for the Ability to Worship.....	9
There Will Be Regret on the Day of Judgement.....	9
80 Ramadans of Fasting.....	9
Make good intentions	10

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتِمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

How Will the Acts of Worship of Ramadan Be Accepted?¹

Dua of Attar

O Lord of Mustafa! Whosoever reads or listens to the booklet *How Will the Acts of Ramadan be Accepted*, grant him the blessings of Ramadan and delight in worship, and forgive them, their parents and families, without accountability.

أَمِينَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Excellence of Sending Ṣalāt upon the Prophet

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

On the Day of Judgement, there will be no shade except the shade of the Throne of Allah Almighty. Three types of people will be under the shade of Allah Almighty's Throne on that Day: (1) The one who relieves the difficulty of my Ummah, (2) The one who revives my Sunnah, and (3) The one who abundantly sends ṣalāt upon me.²

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

O lovers of Ramadan! It was only a few days ago that the joyful excitement for the imminent arrival of the blessed month of Ramadan was in the air, but alas! Before we even realized, the mercy-filled, beloved month of Ramadan departed. May Allah Almighty grant us true love for this blessed month and, out of His mercy, accept whatever imperfect acts of worship we were able to perform during it, and forgive our

¹ Lecture delivered by Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالَمِيَّة prior to the Madani Muzakara that took place on 8 Shawwāl 1441 AH.

² Al-Budoor al-Saafirah lil-Suyuti, p. 131, Hadith: 366

shortcomings in worship. Ameen, by the honour of the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Ah! Ramadan has departed, leaving hearts yearning

O devotees of the Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! What can be said about the blessings of Ramadan al-Mubarak! Even before this sacred month arrives, preparations begin in the homes. This blessed month carries a unique sweetness and spiritual joy that is not found in other days.

As soon as the moon of Ramadan is sighted, a special state descends upon the heart. A person naturally inclines toward worship and begins frequenting the masjid. But when the moon of Eid is sighted, the lover of Ramadan becomes immersed in grief. The masjids grow empty, and the one who carries pain for the religion feels deeply distressed at their quietness.

It is a matter of personal feelings; some feel the sorrow so intensely that they cannot find peace, just as one feels restless upon the passing of a close loved one. Similarly, some fortunate people experience such emotions at the departure of Ramadan: Alas! The blessed, magnificent month of Ramadan has left us, and with it, the many blessings we were receiving.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

A Unique Way to Remember Ramadan al-Mubarak

In earlier times, people would remember Ramadan al-Mubarak in this way: six months before Ramadan, they would continue to make du'a to Allah Almighty to grant them the opportunity to reach it. Then, after Ramadan had departed, they would spend another six months making du'a for the acceptance of the worship performed in this blessed month.¹

اَلْحَمْدُ لِلّٰهِ! We, too, wait for Ramadan al-Mubarak throughout the year. Rather, some fortunate people make this du'a all year long:

¹ Lata'if al-Ma'arif, p. 240

“اللَّهُمَّ بَلِّغْنَا رَمَضَانَ بِصِحَّةٍ وَعَافِيَةٍ”

Meaning: O Allah Almighty! Grant us the month of Ramadan with health and well-being.

امِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ameer Ahl al-Sunnah’s Love for Ramadan al-Karim

اَلْحَمْدُ لِلّٰهِ! It is the blessing, mercy, and favour of Allah Almighty upon me that my love for Ramadan did not begin today, rather, since childhood. From the moment I became aware, Ramadan has always felt beloved to me. By Allah, Ramadan is a river of mercy. I was waiting for Ramadan to arrive, and when Ramadan came, I entered the river of mercy. اَلْحَمْدُ لِلّٰهِ! My soul became revived.¹

Different Ways to Keep the Memory of Ramadan Alive

O how wonderful it would be if Allah Almighty grants us the grief of Ramadan! May we be blessed with the ability to remember Ramadan al-Mubarak throughout the entire year.

There can be several ways to do this. For example:

- Keep a special diary in which you record the date of Ramadan’s arrival and its departure.
- Also, write down the litanies you used to recite in Ramadan, and later review this diary to refresh the memories of Ramadan.
- Because some remembrance of Ramadan al-Mubarak should always remain.

On my left wrist, there is a scar, and at times I even kiss it, because I received this wound in Ramadan 2015.

¹ Madani Muzakarah, 1st Ramadan 1446 AH / 2 March 2025

From my experience, to preserve the memory of this blessed month longer, after Ramadan departs, one should keep the tongue as restrained as possible, locking it in silence, and speak only when necessary, keeping the virtues of Ramadan alive in the mind. By continuing in this manner, gradually one may even be blessed with tears in the remembrance of Ramadan, ¹ **إِنْ شَاءَ اللَّهُ**.

The Khalifah of Ameer Ahl al-Sunnah and the Memory of Ramadan al-Karim

Once, my son (i.e., Khalifah of Ameer Ahl al-Sunnah, al-Haj Ubaid Raza Attari Madani **مَدَّ ظِلُّهُ الْعَالِ**) told me that it is his habit, and this year as well, that (to preserve the memory of Ramadan al-Mubarak) on the last day of Sha'ban Sharif, he sets the time of sunset in his watch as an alarm. Whenever it rings daily, it reminds him of Ramadan al-Mubarak. Likewise, when the time of dawn arrives, he does the same.

The Initiative for Optional Fasts

اَلْحَمْدُ لِلّٰهِ! To keep the memory of Ramadan alive, the Department of Islah-e-A'mal of Dawat-e-Islami has also launched an initiative for nafl fasts, which has three categories:

1. Fasting throughout the year — except on the prohibited days (i.e., Eid al-Fitr, Eid al-Adha, and the 11th, 12th, and 13th of Dhul-Hijjah).
2. Sawm-e-Dawudi — fasting every other day, or according to one's ease,

¹ To further increase the remembrance of Ramadan al-Karim in the heart, the Weekly Booklets Department has presented several writings of Ameer Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ** written during Ramadan in the form of booklets titled: "Yaad-e-Ramadan" Parts 1, 2, and 3.

To read them, scan the QR codes:



fasting fifteen days in a month. However, the specific virtue of Sawm-e-Dawudi is attained only when one fasts every other day. Regarding this, the Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “The most beloved fast to Allah Almighty is the fast of Dawud عَلَيْهِ السَّلَام — he would fast one day and not fast the next.”¹

3. Keeping at least one fast per week. In any case, everyone should at least observe the fast of Monday, as it is a Sunnah. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to fast every Monday. When the reason was asked, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “I was born on this day.”² Similarly, fasting on Thursday is also Sunnah. The Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ loved to fast on Mondays and Thursdays. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Deeds are presented (in the court of Allah Almighty) on Mondays and Thursdays, and I like that my deeds be presented while I am fasting.”³

All devotees of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should adopt the habit of optional fasting to preserve the memory of Ramadan al-Karim. If Allah Almighty wills, this will also encourage other Islamic brothers and sisters. إِنَّ شَاءَ اللهُ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Continue Your Worship Even After Ramadan

O lovers of Ramadan! Congratulations to you for keeping the fasts of Ramadan al-Mubarak, performing Tarāwīh, and reciting the Noble Qur’an. May Allah Almighty make these acts of worship a means of forgiveness without accountability for you and, for your sake, me too.

Remember! The Mighty Lord whom you worshipped in Ramadan al-Mubarak is the same Most Merciful and Generous Lord who created all the other months as well.

O how wonderful it would be if, instead of limiting our worship only to Ramadan, we are blessed with the ability to spend the entire year, or rather our whole life, in

¹ Bukhari, vol. 1, p. 385, Hadith: 1131, 5052

² Muslim, , p. 2747, Hadith: 2747

³ Tirmidhi, vol. 2, pp. 186-187, Hadith: 745, 747

obedience to Allah Almighty and His Final Prophet ﷺ.

The Sign of Acceptance of the Fasts of Ramadan al-Mubarak

Developing the habit of keeping (nafl) fasts after the fasts of Ramadan al-Mubarak is a sign that the fasts of Ramadan have been accepted. This is because when Allah Almighty accepts a servant's good deed, He grants him the ability to perform further good deeds after it.

Some pious elders have said:

The reward of one good deed is another good deed after it. Therefore, when a person performs a righteous act and then follows it with another good deed, the second good deed is a sign that the first one has been accepted. Likewise, if someone performs a good deed and then follows it with a bad deed, that evil act indicates that the earlier good deed was rejected rather than accepted.¹

Fasts After Ramadan

Imam Sha'bi رَضِيَ اللهُ عَنْهُ said: "Keeping one fast after Ramadan is more beloved to me than fasting for a lifetime."²

أَلْحَمْدُ لِلَّهِ! Many devotees of the Prophet ﷺ keep fasts in Shawwāl after Ramadan. The fasts of Shawwāl carry great virtue. Three blessed sayings of the Prophet ﷺ are presented:

(1) "Whoever fasted Ramadan and then fasted six days in Shawwāl will emerge from sins like the day his mother gave birth to him."³

(2) "Whoever fasted Ramadan and then followed it with six days of Shawwāl, it is as if he fasted for a lifetime."⁴

¹ Lataif al-Ma'arif, p. 253

² Lataif al-Ma'arif, p. 251

³ Majma' al-Zawa'id, vol. 3, p. 425, Hadith: 5102

⁴ Muslim, p. 456, Hadith: 1164

(3) “Whoever fasts six days after Eid al-Fitr (in Shawwāl) has fasted the entire year, because one good deed is rewarded tenfold. The fasts of Ramadan equal ten months, and these six days equal two months, thus completing the fasts of the whole year.”¹

It is better to keep these fasts separately, for example, every other day or throughout the month, as convenient. However, keeping six consecutive days after Eid is also permissible. Only the first of Shawwāl (the day of Eid) cannot be fasted.

The Best Good Deed and the Worst Sin

O devotees of the Holy Prophet ﷺ! How excellent is the good deed that is performed after falling into sin, for it erases that sin. And even better is the good deed that is performed after another good deed. And how evil is the sin that is committed after a good deed, for it can erase that good deed. Remember! Committing one sin after repentance is worse than committing seventy sins before repentance.

Continue to supplicate to Allah Almighty for steadfastness upon righteousness until death, and seek His protection from the heart turning away and from returning to sin after doing good. Indeed, after being blessed with the obedience of Allah Almighty, falling into His disobedience is a terrible disgrace, and after being granted the treasure of contentment, falling into the impoverishment of greed is extremely bad.²

Advice for the Youth and the Elderly

O youth! If you remain patient in abandoning sins, then in exchange for leaving the desires of the *nafs*, the sweetness of faith will be placed in your hearts. Whoever leaves something for the sake of Allah Almighty is granted something better than it. This address is to the youth.

As for the elderly person, if, after the departure of Ramadan al-Mubarak, he returns to sin, this is more worse and unacceptable. A young person may still hope to repent

¹ Sunan al-Kubra lil-Nasa'i, vol. 2, pp. 162-163, Hadith: 2860-2861, summarized

² Lataif al-Ma'arif, p. 257 selected

later in life (though relying on future repentance is itself dangerous, since death can come suddenly).

But the elderly person’s ride has already reached the shore of the ocean of hopes — meaning he is very close to death, and youth will never return, so upon what hope does he rely?¹

Bad People

It was submitted in the court of Sayyiduna Bishr Hafī رَحْمَةُ اللَّهِ عَلَيْهِ that there is a group of people who worship Allah Almighty only in Ramadan Mubarak and strive to attain His pleasure only during this month (and not outside of Ramadan).

He, رَحْمَةُ اللَّهِ عَلَيْهِ, replied: “That is a most evil group, the one that thinks the right of Allah Almighty is only in Ramadan. Indeed, a righteous servant is the one who worships Allah Almighty throughout the entire year and remains engaged in seeking His pleasure.”²

An Important Ruling

It is stated in Bahār-e-Sharī‘at: If a person performs Salah only in Ramadan and abandons it afterward, and says, “This much is enough,” or “What I prayed is already a lot because one prayer in Ramadan equals seventy,” then saying this is disbelief — because it implies denial of the obligation of Salah.³

Become Rabbānī — Not Sha‘bānī

Someone asked Shaykh Abū Bakr al-Shiblī رَحْمَةُ اللَّهِ عَلَيْهِ: “Which is more virtuous — Rajab or Sha‘bān?”

He replied: “Become Rabbānī — do not become Sha‘bānī!”

Meaning: Do not restrict your worship to any one month; rather, remain engaged

¹ Lataif al-Ma‘arif, p. 257 selected

² Lataif al-Ma‘arif, p.255

³ Bahar-e-Shariat, vol. 2, p. 464, Part 9

in the worship and obedience of your Lord in every month and every day.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

How to Show Gratitude for the Ability to Worship

Some pious elders, رَحِمَهُمُ اللهُ, when Allah Almighty granted them the ability to worship at night, would fast during the day in gratitude for the night worship, so that thanks for that blessing could be fulfilled.²

Remember: the righteous deeds through which a servant used to gain closeness to Allah Almighty in Ramadan do not end after Ramadan passes. Rather, as long as a person is alive, the opportunity to perform these good deeds remains.³

There Will Be Regret on the Day of Judgement

O devotees of the Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! The one who loves Allah Almighty does not tire of gaining closeness to His Lord through voluntary acts of worship. The person whose time passes empty of obedience to the Lord of the worlds has certainly suffered loss. And any day that passes in heedlessness of Allah Almighty will become a cause of regret for him on the Day of Judgement.

Woe to the one who wasted long periods without obedience to Allah Almighty!
Woe to the time which passed without righteous deeds done for Allah Almighty.⁴

Our pious elders gave great importance to acts of worship in Ramadan and considered it the means of their forgiveness.

80 Ramadans of Fasting

The great Tābi'ī saint, Sayyidunā 'Aṭā' b. Sā'ib رَحِمَهُ اللهُ عَلَيْهِ, narrates: "When we visited Sayyidunā Abū 'Abd al-Rahmān Sulamī رَحِمَهُ اللهُ عَلَيْهِ at the time of his passing,

¹ Lataif al-Ma'arif, p.255

² Lataif al-Ma'arif, p.254

³ Lataif al-Ma'arif, p.255

⁴ Lataif al-Ma'arif, p.256, summarized

he said: ‘I have firm hope in my Lord. Indeed, I have kept the fasts of eighty Ramadans for His sake.’¹

Reflect! At the final moment, this saint was remembering the mercy of Allah Almighty. And in the Hadith Qudsī, Allah Almighty states: **أَنَا عِنْدَ ظَنِّ عَبْدِي بِي** “I am according to My servant’s expectation of Me.”² Especially in one’s final moments, one should maintain good expectations in Allah Almighty.

Mufti Ahmad Yār Khān Na‘īmī رَحْمَةُ اللهِ عَلَيْهِ writes: “If a person passes away while having hope of forgiveness, **إِنْ شَاءَ اللهُ**, he will receive forgiveness.”³

May Allah Almighty grant us the ability to always have a good opinion of Him. Some foolish people utter statements, such as, “We are sinful, so we will enter Hell,”; there is a real fear that this will actually come to pass. Therefore, we should never say such words.

مَعَاذَ اللهِ, No matter how many sins we commit, even though we should not be doing them, if they have been committed, we should not lose sight of Allah’s mercy and say that we will surely be punished. Rather, we should have good positive expectations in Allah’s mercy, whilst repenting. Also, leave alone committing sins intentionally, we should not even go close to sins.

Make good intentions

O devotees of the Messenger! Make an intention that from today you will never miss salah, never disobey Allah Almighty, never watch films, never listen to music, never shave the beard or trim it less than a fistful, that you will travel in the Qafilas 3 days every month, take accountability of your actions daily using the Pious Deeds booklet and hand it in to the relevant responsible brother on the first of every month.

Islamic sisters should also make an intention to always observe the Islamic veil and not make excuses in this regard, such as “it is not customary to observe veiling in

¹ Hilyat al-Awliya, vol. 4, p. 213, Number. 5288

² Musnad Ahmad, vol. 5, p. 421, Hadith 16016

³ Mir’at al-Manjih, vol. 3, p. 59

our family, it is difficult for us, etc.”

Dear Islamic sisters! The excuses that are used today in order to avoid observing proper veiling will neither be acceptable in the Hereafter nor protect one from Allah’s punishment. The true compulsion is the one that saves us from Allah’s punishment in the Hereafter.

May Allah Almighty make it so that you are not in need of such excuses and that you happily fulfil all commands while obeying Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Remember, veiling is *fard* (obligatory); to learn more rulings about this, be sure to read the 409-page of Maktaba-tul-Madinah entitled *Parday Kay Baray Main Sawal Jawab*.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Next Weekly Booklet



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.maktabatulmadinah.com | E-mail: feedback@maktabatulmadinah.com